A FRVITful Sermon, preached at Occham, in the County of *Rutland*, the Second of *Nouember*. 1583.

By *Thomas Gybson*.

PROVERB. 29. 8.

¶ VVhere there is no Vision, the people decay.



AT LONDON;

Printed by Robert Walde-graue dwelling without Temple-Barre. 1584.

¶ TO THE RIGHT HONOVRABLE Lorde, *FRAUNCES*, Earle of *BEDFORD*, *and one of her Maiesties* moſt honourable priuy Counſell. Knight of *the Noble order of the Garter*: *VVith the Right Honourable*, Syr VVALTER MILDEMAY Knight, Chancelour of the Queenes Maieſties Court of Exchequer, and one of her Highnes moſt honourable priuy Counſell, Grace, Mercy, and peace be multiplied from God our Heauenly Father, & from our Lord & Sauiour Ieſus Chriſte.



HE bleſſed & holy Euangeliſt Saint *Luke*, (Right Honorable) penning and publiſhing the Heauenlye ſtory and bleſſed Goſpell of Ieſus Chriſt, doth alſo dedicate the ſame to one *Theophilus*, a Noble and famous man, of ſingular credit and authority. The reaſon and

cauſe that mooued him thereto, is becauſe in thoſe times, the pureneſſe of the Goſpell was hindred, and perſecuted, whereby many erroures began to be ſpreade and allowed: and therefore in great Wiſdom it pleaſed the holy Ghoſt, not onely to write a faithfull, ſure, and perfect ſtory: but alſo to offer and preſent the cuſtodie and defence of the ſame, to one of Religion and Povver. The verye ſame cauſe, partly hath mooued me at this time, to bee ſo bolde as to offer and Dedicate this poore and ſimple teſtimony of my trauaile to your Honoures. For although I doe confeſſe, vvee liue vnder a Gracious Prince (whome the Lorde long continue to his glory, to the ſhame and confuſion of his enemies, and to the dayly profit of his Church) although (I ſay) we liue in ſo peaceable, happy, and gracious a time, vnder the flowriſhing ſtate of the Goſpell; yet truely the deareſt Children of God, and the ſincerity of Religion, is ſubiect to bitter Perſecution. Theſe wordes at

the

the firſt may ſeeme verye greeuous, hard and haynous, and yet they are moſt certaine andtrue. Theholy Apoſtle S. *Paul*, writing to the *Galatians*, 4. 29. ſpeaketh on this maner: As *he that was borne after the Fleſh, perſecuted him that was borne after the Spirite*; euen ſo is it nowe: hee ſpeaketh of *Iſmael* and *Iſaac*, and yet we do not reade in the ſcripture of any perſecution betweene them, neither did *Iſmael* perſecute his Brother *Iſaac*, with hande or ſworde, but that which is worſe, proudly & arrogantly, he raiſed him ſelfe againſt him, mocking him, and as it were, treading vnder feete the promiſe of God. And this dealing by the apoſtle is called a perſecution, & in deede there is not any perſecution more greeuous to the Children of God then this. Nowe who doth not dayly ſee, that the beſt Chriſtians, and the purenes of Religion are greatly perſecuted, by Papiſts, Atheiſts, and Hipocrites, as *Iſaac* was by his Brother *Iſmael*, And of all matters of religion, I thinke there is ſcarſe any in

theſe dayes more generally hated of ſuch kind of men, then that, which is moſt altogether, & almoſt only handled in this ſimple Sermō. For theſe & ſuch like men, many of them can bee content with a common ordinarye profeſsion, to heare Mattins and Euenſong, and ſometimes a Sermon, by ſuch men as they like of, but that there ſhould be any continuall courſe of the pure preaching of the worde of God, they can in no caſe allowe or like of. This I ſay, is hated, reiected and perſecuted ſo farre as may be, of the greater ſorte, and therefore not without cauſe haue I attēpted to dedicate this my labor, to your honors as ſpecial Patrons, & defendors of the Lords cauſe, & tried Friends and Fauorers of God & his trueth. But yet this attempt may ſeem very raiſh and needles: For who am I, that I ſhould take vppon mee to ſet foorth and to publiſh any thing. The vnworthieſt I confeſſe of many hundreths, and the vnableſt of manye thouſands, and yet ſeeing many things more ſimple, leſſe need-

needefull and profitable, are not only ſuffered, but alowed to come abroad: I am not altogether diſcouraged, neither hath any mā iuſt cauſe to accuſe mee in this my ſimple enterpriſe. I know theſe be daies of knowledge & learning, there bee greate ſtore of famous and learned diuines in our land (whom I beſeech the Lorde to bleſſe, that they may aſsiſt their weake brethren, in the defence of this, and ſuch good cauſes,) and yet the two mites of the pore widow caſt into the treaſury, amongeſt the great giftes of the wealthy, are not to be refuſed. I know your Honours be daily hearers of famous and learned men, both in your houſes and abroad, you are acquainted with the ſermons of profound & deepe diuines, and ſuch as are mighty in the ſcriptures: notwithſtanding hauing in my ſelf ſufficient trial & expe rience of your honors moſt curteous humble, & fauorable dealing towards me, and alſo of ſome liking of my ſimple & my poore trauelles in preaching heretofore. I am not aſhamed

or afrayd after ſuch triall and proofe, to offer this ſo ſmall and ſimple a thing vnto your Honours. The great neceſsity of the matter I deale withall, the care of Gods glory, the zeal of his houſe, the benefit that his church may haue by it, hath eſpecially mooued me that it ſhould be publiſhed & come abroad. Let not therefore hypocrites bee too raſh in iudging, the Lorde the ſearcher of the hearts and reynes knoweth my purpoſe and affection, in preaching and publiſhing this matter. The cauſe that hath moued me to preſent it to your Honors, rather then to other, is the lõg proof and acquayntance of your honourable courteſies, and friendlye good will towards me, which for my part, I am neuer able to requite, for the which I thinke my ſelfe as long as breath is in me, moſte bound and indebted to your Honours. And here I offer this poore fruite of my trauaile, as ſome Teſtimony of good will and thankfulnes. And whereas wee are wont commonly to offer and preſent

to

to our deareſt Friendes, ſome giftes, as tokens of good will, or elſe of ſpecial duety. Amongſt many great and precious preſentes, vvhich are no doubt giuen and preſented to your honours; I alſo offer this ſimple mite, and yet I hope more pleaſant and acceptable to the receiuers, then thouſands of gold or ſiluer, or any earthly thing whatſoeuer. And in deede, can there be any matter more ſweete and pleaſaunt, to the cheefe Patrons and Defenders of the Godly Preachers, and the word of God, then to heare of the neceſsity, profite, and excellency of preaching: which things, are ſet foorth plainly & largely in this little Sermon. For howſoeuer many mē hate and abhorre this matter, and can in no caſe diſgeſt it: yet your honours zeale, courage, liking, goodwill and countenaunce, to this and other good cauſes is cōmonly known and ſpreade abroad. A further reaſon why I publiſhe this Sermon, is becauſe there is ſome matter in it, for the which I haue beene in the country where I dwell, openly

openly ſlaundered and euill ſpoken off, and therefore to cleare my ſelfe from ſuch falſe reports, to ſatisfie my friends which are readie to anſwer in my cauſe, to let the enemies knowe, I haue ſpoken nothing whereof I am aſhamed, but dare put it to the witneſſing and teſtimonie of the Chriſtian reader: and alſo to reſolue more fully, the weaker ſort, in ſuch things as at the firſt ſeeme ſtrange and abſurd: for theſe and ſuch like cauſes, I ſay, I am content and willing that this my trauell come to light: although the whole or moſt part of this Sermon is vnſauory & vnpleaſaunt to the greater ſort, and ſpecially to the ignorant people, to the hypocrit, to the idol or dumb miniſter: yet this is that, which chiefly miſliketh and grieueth them; becauſe, both in the place where I preched this Sermon, and alſo elſewhere, I ſayd and affirmed, that the miniſter which preacheth not, and hath not thoſe gyftes which the Lorde requireth in his Miniſters, that ſuch a one is no Miniſter, approoued of GOD, neyther

neyther hath anye right and authoritie from the Lorde, to myniſter his Sacramentes; which matter, howe ſtraunge and abſurde ſoeuer it ſeeme to ignoraunt and carnall men: yet I hope it is heere ſufficiently confirmed by authoritye and examples of the holy Scripture. I coulde alleadge further, the allowaunce and iudgement of moſt famous and pure Diuines, and ſuch as are gennerally receyued and allowed of all true Chriſtians. Maſter *IOHN CALVIN*, about the latter ende of his Catechiſme, which is allowed by her Maieſties authoritie, ſayth in playne wordes, that the miniſtration of the Sacraments belongeth to them, who haue the charge to preache openly in the Church. For the preaching of Gods worde, and the miniſtration of the Sacraments, be things ioyntly belonging to one kind of office: theſe be his very words which are as plaine as may be. M. *Rodolphus Gualter* in his 118. Homely vpon *Mark*, ſpeaking of the inſtitution of the Lordes ſupper,

and

and of the right order in miniſtring that ſacrament, amongſt other things ſayth on this manner: *Peccant qui cœnam abſq; verbi predicatione peragunt, adeóq; illam huic præferunt, quaſi vel ad dei cultum, vel ad ſalutem plus conferat, quam verbum, cum tamen huius maiorem quam ſacramentorum rationem habuerunt Chriſtus & Apoſtoli.* They ſinne againſt the inſtitution of Chriſte, which doe miniſter the ſupper without preaching of the word, and ſo preferre the Sacrament before preaching: as though that auayled more to ſaluation and ſeruice of God, then the worde preached; whereas notwithſtanaing, both Chriſte and the Apoſtles eſteemed more the preaching of the Worde, then the Sacrament: theſe are his wordes. I might alleadge many other teſtimonies for this cauſe, not onely from the moſt worthy, Godly, and learned diuines, both old and new of other Nations: But alſo from famous Martyrs and Byſhops in this oure Lande, in their ſermons and writings, publiſhed and priuileged by authority.

rity. I hope then ther is no cauſe why this doctrin ſhold not receiue a fauorable intertainment & allowance, as of your honors, ſo of al faithful Chriſtians, hauing ſuch warrant from ſo pure and learned men, and from the teſtimony of the holy word. VVhat ſoeuer I ſpake in deliuering and vttering this ſermon, I haue here ſet it down (ſo nere as I could remember) both in forme and matter. To conclude, I moſte heartily deſire in the Lord, the Chriſtiã reader, & eſpecially your honors, to accept this my pore trauell. I am bold to ioyn you both in one, not only becauſe the Lord hath ioined you together in the bonde of friendſhip, & in a care of my good eſtate: but alſo that which is greateſt of all, in a zeale of Gods glory & furtherance of his religion. Now the very God of peace, ſanctify you through out: and I pray God that your whol ſpirits and ſouls, and bodyes, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt. Amen.

Your Honours in the Lord;

THOMAS GYBSON.

Hearken with feare and reuerence to the worde of the Lorde, written by the holy Apoſtle Saint Paule, in his firſt epiſtle to the Corinthians.

Chap. 9. verſe 16.

Woe be to me, if I preach not the Goſpell.

OVR Lord and Sauiour Jeſus Chriſt, in the 17. chapter of the bleſſed Euangeliſt *Luke*, amongſt manye other excellent things, vtte-reth and propoundeth this parable, *Who is it of you, that hauing a ſeruaunt plowing or feeding cattell, would ſay vnto him by and by when he were come from the field. Goe and ſit downe at table, &c.* And afterwardes in the tenth verſe appli-eth it on this maner. *So like wiſe ye, when ye haue done all thoſe thinges which are commaunded you, ſay, we are vnprofitable ſeruaunts: we haue done that which* Luk. 17. 7. 8. 9.

wa

was our duetie to doe. The holy Apostle and seruant of Christ in this place, auoucheth and confesseth in him selfe, the saying of his Master to be moste true. For although amongst many good workes, there is not a more excellent or better worke, then the preaching of the word of God (which was done most purely, effectually, and diligently by the Apostle) yet he is so farre from accounting it meritorious, that he sayth, a necessitie is layd vpon him, that duety bindeth him to do it. In the former verses from the beginning of this Chapter. S. Paule sheweth, and that with diligence and large copie of wordes, that beeing amongst the Corrinthians, he was content to giue place to his owne right, to forbeare that which he might lawfully doe, to take no maintenaunce at all from them, least he should giue occasion of cauilling to the false Apostles: as though he vnder the pretence of the calling of an Apostle, should seeme to seeke his owne gaine and lucre. Amongst other thinges he

hath

hath sayde, and that in the former verse: *It were better for me to dye then that any man should make my reioycing in vaine.* The which wordes may seeme to proceed and flow from an ambitious and vaineglorious spirite. And therefore it might be sayde, What now Paule? What needes all this? Thou art wont to glory in Christ alone, and dost thou now glory in thine owne doinges? To such a question or obiection the Apostle aunswereth qualifying his former speach, as if he should say: Although it be an excellent worke to preach the Gospel, and that freely, yet take not my wordes so, as though I repose any merite of saluation in this worke, for I am called to it, and bound to it, by duety and commaundement from my master Christ. And if I doe it not I prouoke and procure the anger of God, and the sentence of his curse and condemnation on me.

Woe bee to me if I preach not the Gospell: Of these wordes, being but a part of the verse, I haue taken vpon me to

speake at this time. From whence I meane by Gods grace to speake of these three pointes. First I will gather some description of preaching, that you may know what it is. Secondly, I meane to prowe the necessitie of preaching, and that euery Minister is bound to preach.

Thirdly, I will shewe what they ought to preach. The first point as in many other places, so here it is named, but not fully set downe what it is, but in other places we may easily gather what it is. The second is here named and prowed. For Saint Paule being a Minister, and saying, *Woe bee vnto mee, if I preach not the gospell*, doth plainely affirme as much. The third is here set downe most plainly, the matter that we must preach of, namely the Gospell.

As touching the first, let vs see how the scripture speaketh of it, as it is particularly and specially applyed to the publique office of the Minister, otherwise I knowe this worde preaching to haue a further and more ge-

neral ſignification: But I ſpeake of it, as Chriſt and the Apoſtles doe, applying it to the Miniſters. Saint Paul ſayth, *He that prophecieth ſpeaketh vnto men to edifiyng, to exhortation, and to comfort*. The ſame Apoſtle charging Timothie ¶ in him euery miniſter, to preach the word, addeth immediatly, *Improoue, rebuke, exhort with all long ſuffering and doctrine*. The bleſſed Apoſtle Peter, as he receiued of his Maſter a charge to *feed his flocke*, ſo he exhorteth al other to do the ſame.

1.Cor.14.3. 2.Tim.4.2. Ioh.21.15. 1.Pet.5.2.

The holy Euangeliſt Luke ſayth that Chriſt taught or preached in Nazareth. He firſt reade, then ſhut the booke, afterwarde he expounded that ſcripture which he read, and ſo applyed it to the hearers. By theſe and ſuch like places we may gather, that preaching properly as we ſpeake of it, is an expoſition and application of the ſcriptures, by the liuely voyce of the miniſter, to the edifiyng of the people: whereby it may eaſily appeare that reading is not preaching, nor yet ſufficient in a miniſter approued of God.

Luk.4.16.

Saint Paul wil haue him apt to teach.

1.Tim.3.2. The Prophet Malachy affirmeth, that the Prieſtes lips muſt preſerue

Malc.2.7. knowledge. Chriſt after reading ſhut the booke and expounded, and yet ſome are not aſhamed to count ſimple reading ſufficient, ſaying, it will ſerue the turne, and there may be as much good done by it, as by preaching. As for reading, wee ſpeake not againſte it wee diſalowe it not, but account it a holye, lawfull, neceſſarye, and profitable meane, whereby greate good and benefite is wrought to the Church of God: but yet, it doth not follow ỹ it is ſufficient in a miniſter, ỹ it will ſerue ſimply of it ſelf in the publique congregation. The Lorde hath ſet downe another order, and requireth greater things at the handes of his ſpeciall ſeruaunts. But this matter ſhal appear more plain in the wordes following. For my purpoſe in this part is, only to ſhew you by ſome circumſtances and diſcriptions what preaching is, and that reading is not preaching, or at leaſt that kinde of

prea-

preaching, which the Lord requireth in his ministers, as may appeare by comparing them together, and by vsing some apt similitudes for the explanation of this matter. The smell or sight of meat doth good to the hungry man, but it will not feede him, except he taste of it: so by reading men may haue some smell of Religion, but they shall neuer throughly taste of it, without preaching, and Eph.4.11.
therefore it is called a feeding, as we heard before and Preachers are counted Pastors and feeders. Again, meate that is rawe and fat, maye bee called good, but it is not to bee eaten before it bee made readye and dressed: so are the Scripture reade good, holy and pure, but not sufficient foode for the people, without preaching. Againe, bare reading is as though one should cast a whole loafe, before them which want strength to cut it, 2.Tim.2.15.
Preaching is a cutting and dividing of the breade of life, that euery one may haue his seuerall portion. Again, bare reading without preaching is

euen as the husbandman should cast whole strikes and bushels of Corne, on his Land together on heapes, not
Mat. 13. scattering of it. Preaching is a spreading and a sowing of the seed. Againe bare reading is as though the Fisher should shuffle his nets on heapes, not opening them: Preaching is a wise opening, laying and handling of the Net.

Bare reading is as one should offer good treasures, and yet suche as were hid, shut vp & fast locked, & could not bee come by: preching is an opening of the Treasures, to the ioy of Gods Children. Reading is like to fire couered with Ashes, which doth smally profite them that stand by it. Preaching is an opening and discouering of the fire. Let vs consider one example amongst many, for the further explaining of this matter. The Chamberlaine that Noble Treasurer of Æthiopia, going to Hierusalem, to worship
Act. 8. 27. God as he went, reade the scriptures. If reading would haue serued his turn, Philip needed not to haue come to him,

him, but he vnderstoode not before he had a guide, hee was not conuerted, neyther had he fayth sufficient to saluation, before hee heard the preaching of the Worde, which in deede is that especiall, effectuall, blessed and excellent ordinarye meanes of fayth, as it appeareth more plainly and fully in the next part of our text.

Which being rightly waighed, confirmeth the greate necessitye of preaching, and proueth that euery Minister ought to preach. *Woe bee to me if I preach not the Gospell.* And why so? because I am called to it, because I am a Minister, because the Lorde requireth it of me. Although Saint Paule and the other Apostles had priuiledges and prerogatiues, which we haue not, although we haue not fullye so large a commission, as hee and they had: Although they did many thinges, which we neither may, nor can doe: yet as touching the office of preaching, it appertaineth as well to vs as to them. And for the further

proofe of this matter I will rehearse some argumentes, which before I haue vsed in this place, adding diuers others to them.

1 It is the commandemēt of Christ and the holy Apostles, therefore necessary. Christ sayd to his Apostles,
Mar.16.15. *Goe preach the Gospell.* The which commandement, in this behalfe belongeth to all the ministers of God. Saint Paule straightly chargeth the ministers
Act.20.28. of Ephesus. *Take heed vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers; to feede the Church of God, which he hath purchased with his own bloud.* And most weighty of al, he requireth it in the place already alleadged, he leaueth it not as a thing indifferent, that may be done, or vndone, but speaketh with a wonderful and mighty protestation, he ioyneth the Scripture and preaching together. For hauing before in the former Chapiter, set forth the great profit of the scriptures, straight waye hee necessarilye addeth this
2.Tim.4.1. fore cible exhortation. *I charge thee there-*

therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and the deade at his appearing, and in his kingdome, preach the worde, be instant, in season and out of season, improoue, rebuke, exhort.

2. It is an argument & token of the loue the Minister oweth vnto Christ and to the people, as it appeareth Ioh. 21. 15. where Iesus Christ sayth to Peter after his resurrection. *Simon sonne of Iona, louest thou me more than these? He sayde vnto him, yea Lorde, thou knowest that I loue thee: he sayde to him, feed my Lambes.* He said vnto him the second time. *Simon the sonne of Iona, louest thou me? He sayde vnto him, yea Lorde, thou knowest that I loue thee: he sayd vnto him feed my sheepe.* Christ said to him the third time. *Simon the sonne of Iona, louest thou me? Peter was sory because he sayd to him the third time, louest thou me, & said vnto him, Lord thou knowest all things: thou knowest that I loue thee. Iesus sayd vnto him: feed my sheepe.* Whereby it is euident, that those which feed not, loue not Christ: Feeding

John. 21. 15. 16. 17.

ing them that feeding or preaching is so plaine a token of the loue that the minister oweth to Christ, it is moste necessarily required if any do preach and yet not vpon this loue, they haue their condemnation.

3 The Church of God is begunne and grounded, by the preaching of the word: and therfore necessary. Paule sayth, *Faith commeth by the worde preached.* Rom.10.17.

Againe, he counteth his preaching amongst the Corrinthians, a planting of them in faith and religion. S. Peter sayth, *We are borne a new, not of mortall seede, but of immortall, by the word of God, who liueth and indureth for euer.* And presently addeth, *This is the word which is preached among you,* 1.Cor.3.6. 1.Pet.1.23.

4 By preaching, the church of God is not onely begun, but also amplified, builded and enlarged. It wil not onely make vs babes in Christe, but strong and spirituall men. It hath not onely milke for the weake, but strong meate for them, that are of age. By it we are brought not one- 1.Cor.3.1. Heb.5.12. & 6.1.

ly

to the beginning of Christe, and first rudimentes of Christian religion, but also we are leade forwarde vnto perfection. The holy Apostle affirmeth this, when as hee sayth, that *Iesus gaue some to be Apostles, and Prophetes, and some Euangelistes, and some Pastoures and Teachers for the gathering of Saynctes, for the worke of the Ministery, and for the edification of the body of Christe vnto a perfect man, and vnto the measure of the age of the fulnesse of Christe.* Eph. 4. 11. 12. 13.

5 The Church of God begun and brought to that perfection which can be in earth, is also stayed, strengthened, vpholden and preserued, by the preaching of the worde, against sinne and errour. And therefore for these causes also, the preaching of the worde is most necessary, yea and that dayly and continually, because some are weake and haue need of daily strengthening, some fall into errours, and some into greeuous Sinnes, from the which they are to bee drawen out Eccles. 12. 11. 1 Thessa. 5. 11. Eph. 4. 14.

out by the effectuall preaching of the worde. This doth the holy Apostle confirme, whereas he sayth, that *The whole Scripture is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, beeing made perfect vnto all good workes.*

2. Tim. 3. 16.

6 Againe, to the pure preaching of the worde, the Lorde hath promised a blessing, the minister shal be blessed, the people also blessed through it. *They that be wise* sayth Daniell, *shall shine as the brightnesse of the firmament: And they that tourne many vnto righteousnesse shall shine as the starres for euer and euer. The wise and faithfull Steward, that giueth meate to the housholde in due season, when his maister commeth he shall be blessed, and made partaker of exceeding ioy and glory. Take heed* sayth the Apostle *to thy selfe, and to learning: continue therein, for in doing this, thou shalt both saue thy selfe and them that heare thee.* God so blessed the preaching of his Seruaunt Ionas, that through it the Niniuites beleeued God, humbled themselues,

Dani. 12. 3.

Mat. 24. 45. 46. 47.

1. Tim. 4. 16.

Ionas. 3. 4.

selues, and forsoke their former wicked wayes. At one preaching of Peter there were wonne to the Lorde about three thousande soules. Thus doth the Lorde blesse his owne order, the minister by pure and faithfull preaching, dischargeth his owne soule, obtayneth peace in conscience, and so is blessed in this life, but shall be farre more blessed in the life to come, when hee hath finished his course, he shall receiue an incorruptible crown of glory. The people also by this means are many ways blessed, they receiue knowledge, faith, & saluation: their eies are opened, they are turned frō darknes to light, & frō ỹ powsr of satan vnto God All these great and notable blessings, doe ensue the preaching of the worde, and therefore required most necessarilie in euery minister. Act. 2. 41.

Act. 26. 18.

7 On the other side, without this, both the minister and the people are accursed, the bloud of the people shal be required at his handes, because he hath not as a faithfull watchman, Ezec. 3. 17

forewarned them of daunger, and yet they shall die in their owne sinnes.

The Lord complaineth by his Prophet Hosea saying, *My people are destroyed for lacke of knowledge, because thou haste refused knowledge, I will also refuse thee, that thou shalt be no Priest to me.* Hosea.4.6. To this agreeth our Saviour Christ, *If the salt haue lost his saltnes, it is good for nothing, but to be cast out, and to be troden vnder foot of men.* Mat.5.13. And if these Ministers which sometimes haue had Salte in them, zeale, and knowledge to season the people, and by negligence and carelesnes, decay and lose it.

If these I saye be worthy to be cast out, howe miserable and cursed are they which neuer had nor yet haue any Salt in them. It muste needes be fulfilled of them which our Saviour speaketh in an other place, *They be blinde leaders of the blinde, and if the blinde lead the blind, both shall fall into the ditch,* Mat.15.14. (that is) both the ignorannt Minister and the ignorannt people

people shall perishe. And in another place it is sayde, *Cast that vnprofitable Seruaunt into vtter darkenesse, there shall be weeping and gnashing of teeth.* Mat. 25. 30. And here it is sayde, *Woe be to me if I preach not the Gospell.*

Seeing then that euery way there hangeth so manye greeuous curses, both vppon the minister and people, where the worde is not preached, it is most requysite and necessarie, that euery minister looke to this, euen as hee will escape the fearefull and heaute curse of God.

8 Moreouer the chiefe ende and vse why the scriptures were written, doth requyre preaching. They are left for our comforte, instruction, and edifying. But we are most comforted, instructed, and edifyed, if they bee opened and applyed to vs, and therefore moste necessarie that they be so vsed. Rom. 15. 4. 1. Cor. 14.

9 Also the Corruption and dulnesse of our nature requyreth the same, we are dull, ignoraunt, and careleſſe. We pleaſe our ſelues in our

our stone sinnes, the Deuill goeth about continually to deuour vs, and therefore we haue need to haue continuall preaching of the word. The naturall man perceiueth not the thinges that are of Gods spirit. Dauid, after he had sinned, continued in his sinne, vntill the Prophet reproued him for it, yea and would not take it to him selfe, although Nathan spake a very plaine parable, till it was particularly applyed to him. Seeing then there is in our nature such corruption, such blindnesse, such slouthfulnesse, and also forgetfulnes: what can be more necessary for the curing of these so great diseases, then the continuall and dayly preaching of the word?

1. Cor. 2, 14.

2. Sam. 12.

Besides all this, it hath beene an vsuall order in the church of God vnder the lawe, by Christ and the Apostles, not onely to reade, but also to expound and apply the Scriptures, and therefore the same order is to be obserued of vs. It is sayd of the Leuites that they red in the booke of the law

Nehe. 8. 8.

law of God distinctly and gaue the sence, and caused them to vnderstande the reading. Christ as we haue heard already continually preached and commaunded the same to his Apostles, who as they obeyed in them selues their Maisters commaundement, so they required it as a continuall and vsuall rule to be obserued for euer of al the Ministers of God in his church.

And most specially the Apostle in those Epistles which he wrote vnto Timothie and Titus very largely & effectually vrgeth this matter. I referre you also vnto the 14. Chapter of his first Epistle to the Corinthians: wherein so highly he commendeth the gift of Prophesieing, Interpretation or preaching, that he preferreth it before all other giftes, and accounteth it so necessarie, that he would haue it continually obserued in the Church of God. 1.Cor.14

Againe Christ commaundeth vs, and wee doe daylie praie for the enlarging of his Kingdome, whereas he hath taught vs to say thy kingdome come: Now, the singuler and excellēt meanes to establish the kingdome of Iesus Christ is, by the pure and effectual preaching of the word,

and therefore he saieth in an other place, *Pray to the Lorde of the Harueſt, to ſend forth Labourers into the Harueſt*. And how cã they pray with any safe cõscience, for the enlarging and establishing of the kingdome of Christ, which by their ignorance and careleſneſſe, do altogether hinder it. Furthermore, all and euery one of the names whiche are giuen by the holie Ghoſt to the ministers, in ỹ word of God, doe necessarily require at their handes Preaching: They are called the light of the worlde, the salt of the earth. They are called Paſtors and Sheepheards. They are called Husbandmen, Guides, Stewards and Messengers, beſides many other excellent titles giuen to them. Now how can they bee called Lightes, whiche haue no light in them, which either are in ignorance and darkneſſe themselues, or els hide their cãdle vnder a Buſhel? How can they bee called the Salt of the earth, which cannot or will not season the vnsauorie and sinfull people, with the heauenly & wholesome doctrine of eternall life? How can they be called Paſtors and teachers, which do not feed or haue no foode

Matth. 9. 38.

at

at all to giue to the flocke: How can they be called the Lords Husbandmen, which haue no skill at all in tilling his ground, and sowing his seede: How can they bee called Guides vnto other, whiche either know not the way themselues, or els will not vouchsafe to open and declare it to other: How can they be called Stewards, which haue no care of the houshold, which either cannot or will not feede them? And how can they bee called the Lordes Messengers, whiche are not able to doe their message, or haue no care at all to doe it.

If the Minister bee a light to the people, of necessitie he must needes goe and shine before them in knowledge and doctrine. If he bee the Salt, he must needes season. If he be a Pastor or Sheepheard, he must needes feed. If he be a Husbandman, he must needes haue a care of the Lordes Husbandrie. If he be a Guide, he must needes shewe the waye. If he bee a Stewarde, he must prouide for the houshoulde. If he bee a Messenger, he must bee willing and able to do his message: Naie I saie more, it standes for the Lordes glorie and credite to haue suche Pastors, and

such Husbandmen, such Stewardes and Messengers, as haue wisedome & knowledge. The poore people of the Countrie will not hire him to be a Sheepheard to their Sheepe, whom they know to be ignorant and carelesse, and shall the Lorde choose such to gouerne & guide his flock? The Gentleman and the Yeman wil not hire any to be ouerseers of their Husbandrie, except they knowe them to haue sufficient discretion and experience: and wil he thinke ye bee content with simple, foolish, and reckelesse ouerseers of his so dere and precious a Husbandrie? The Nobleman for his honors sake, wil seeke to haue such a one to be the Steward of his house, as is trustie, wise, & of sufficient to guide and gouerne a whole housholde, and shall the Lorde be lesse carefull of his honour? shall he bee content with vnwise and vnfaithfull Stewardes? The Prince will haue a speciall care to sende such to be his messengers and Ambassadors, as be most wise and faithfull, and are able discreetly and cunningly to doe their message, and shall the Lordes messengers bee without knowledge? What can be more to the discredite

ſcredite and dishonour of his holy name? This argument I amplifie the more, becauſe it is very plaine & effectuall. Marke I beſeech you wel, all theſe and other names giuen to vs in the holie Scripture, doe require of euery miniſter of God that he preach the worde, as we haue a care to aunſwere to our names, and a care of the glorie and credite of our God: euen ſo let vs be carefull in doing this ſo neceſſarie a duetie. What ſhall I ſaie more, the end and purpoſe of our calling and Miniſtrie requireth at our handes Preaching. The Lorde hath ordained Paſtors and Teachers for the gathering together of his Saincts, and to the edification of the bodie of Chriſt: Seeing then we are called to this ende, ſeing we are ordained to this purpoſe, there is no remedie, we that are the Miniſters of God, muſt needes of neceſſitie preach his worde. For a further proofe and concluſion of this matter, I call you to recorde, I appeale to your owne conſciences, which are now wonne to the Lord, which haue ſome meaſure of knowledge, which are called out of darkneſſe to light, from ignorance to know-

ledge: ye that sometime haue been contẽt with reading Ministers, and quarter Sermons, but now hunger and thirst for the worde preached. I call you I saie, as witnesses in this cause, what comfort you feele, what profite, what power in the effectuall preaching of ꝑ word: How careles, how prophane, how ignorant, how leaude you were before, notwithstanding the daylie and the ordinarie Readinges whiche diligently you had: What hath wrought in you that measure of faith, that heauenly knowledge whiche you now haue: What is it, that hath wrought in you suche a sorrowe of your former life, suche a griefe and hatred of sinne and superstition, both in your selues and others, suche an earnest zeale of the worde, such a conscience and a care to reforme your selues and your houholdes. What (I saie) hath wrought these thinges in you: How came you by them: What is it that hath so altered your mindes, deedes and affections: Let your conscience be witnesse to me in this matter: I am sure you wil approue that which I haue spoken, and acknowledge the profite, the power and ne-

cessitie

cellitie of the woꝛde preached.

All and euery one of these arguments doe proue and confirme as I thinke, that euery Minister necessarilye ought to preach, and otherwise, that he is no Minister approued of God. All and euery one of these, or most of them doe quite ouerthrow and condemne, all dumbe, idle and careleſſe Ministers whatsoeuer. One day they shall knowe what accounte he maketh of the soules of his people, for keeping the woꝛde of the Lord, in so many places, requireth in a Minister preachyng, yea, diligent and carefull preaching, in what a miserable and damnable state doe these men stand? The Apostle saieth woe be to me if I preach not the Gospell. Well, it maie bee whatsoeuer I haue yet spoken will be graunted. It is necessarie that euery Minister preache: but what shall all those be condemned which haue not such full measure of knowledge as other haue, whiche be not accounted and allowed for publique Preachers, God forbid: I know these difference in giftes, there was so amongst the Apostles, but they all sufficiently preached. Amongst vs and suche o-

thers as vse this place, and such like places, there is differēce, euery one of vs haue not the like measure, but for my parte I speake as I thinke, our measure is small inough, yet the Lorde be thanked for that we haue, and giue vs grace to vse it to his glorie and the benefite of his Church, in my self I professe and graunt very small and weake measure, insufficiencie and lacke of gifts, and the Lord the searcher of the harts knoweth, that the consideration of this hath and doeth make me to feare and trimble often tymes, to sigh and lament that so great a charge, and so waighty a burthen is layed vpon me, so simple and weake a wretch.

To you that haue any measure of those gifts which the Lord requireth in his Ministers, to you (I say) quenche not the spirite, vse the meanes to increase your measure, if you be painefull, carefull, watchfull, and faithfull in your ministrie with a holy and pure affection, the Lorde will blesse you. *To him that hath shall be giuen*, we cannot at the first come to perfection. Appollos a learned Docter, feruente in the spirite, and mightie in the scriptures,

Act. 18.26.

yet

yet was he ignorant in some things, and receiued instructions from Aquila and Priscilla. Some haue more then others, some haue tenne talentes, some fiue, and some but one, yet alwaies remember, and let it neuer slippe out of your minds, that the slothfull and vnprofitable seruaunt shalbe cast into vtter darkenes, there shall bee weepyng and gnashyng of teeth. Againste suche I speake whiche in deede neuer had any one talente, or any giftes of Ministers, or hauyng any do either abuse them, or at least doe not put them forth to any profitable vse. Consider a little the state of our ministrie. There bee some amongst vs sacrificeing and masling Priestes full of manifest superstition and hypocrisie, and in truth enimies to Christs religion. Others there be altogether ignorant, vnlearned, very idoles, they can doe what? Euen iust nothyng. Others there be which may haue some ground of learnyng, but in deede they vtter very little, neither is the people better by them. Some are idle, some carelesse, some altogether leude and profaine, some ioyne liuing to liuing, and take more vpon them, Math. 25. 14.

then

then they can discharge although it may be they speake in one place, yet are they dumbe in an other. All these and such like are worthie of blame, to be openly spoken against because they open offence. All these stand dayly in a miserable and damnable state without repentance. But my cheif drifte at this tyme in this parte of my text, is to proue as you haue hard, that euery Minister approued of God must preache, that is, he must feede the people, he must cut the worde of God, he must improue, rebuke, exhort, he must not simply or barely reade, or heare the people saie some Catachisme, but he is to be able in some sufficiēt measure to open and interpret the holy Scripture, and applie them, and I hope that this is alreadie proued: onely I exhort you to accompt the Lord wisest to rest in his holy decrees, and allowe his owne order as best. Let vs not take vppon vs to appointe him what he should do. Seing he hath set downe preaching, as the most excellent, and ordinary meanes to saluation, let not vs say that reading will serue the turne: seing that he requireth that his Ministers bee apt to

teach

teach, let vs not coumpt them his Mini-
sters which neuer taught, nor euer had a-
ny aptnesse in them. If he maie bee counte-
ted a lawfull Minister and Teacher that
onely readeth the ordinarie Seruice, and
sometime heareth a fewe children to saie
a Catechisme without booke, as it is set
downe before him, then maie the Clarke
also of the Towne be coumpted a Mini-
ster, and teacher: then may euery Hus-
bandman, Seruing man, nay euery boye
or childe that can doe asmuch, be so coun-
ted. Let not some saie for defence of igno-
rant Ministers, that if they do that, which
they can doe, it will serue the turne: for in
the building of an house, as there be some
Maister builders which bring timber and
stone, so other there be, which bring mor-
ter and fillinges, and serue to necessarie
vse, but let vs remember that euery Mi-
nister in his charge, is or ought to bee a
builder, yea a Maister builder, and if the
chiefe builder bring nothing but fillinges,
how shal the Lords building in that place
goe forwarde? The Apostle in that place
whiche hath been already twise alledged,
saieth *That the Lorde hath ordained the* Ephe. 4.

Mini-

Minister for the gathering together of his Saincts, and for the edification of the bodie of Christ, till wee all meete together in the vnitie of faith and knowledge of the Sonne of GOD, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ. Oh these be no small things, these are no trifles, this is no vile, simple, and vnudgerie woorke, no small measure, but very great, weightie, high, and most excellent. The holy Ghost in an other place saieth, Heb. 6. 1. *Leauing the doctrine of the beginning of Christ, let vs be led forwarde vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward GOD, of the doctrine of Baptisme and laying on of handes, and of the resurrectiō from the dead, and of eternal iudgement.* Marke I beseech you these woords. There be many people, yea & Ministers also that are ignorannt of the first rudimentes of Christ, that of repentaunce, of Baptisme, of the resurrection, of eternall iudgement, are able to saie nothing to any purpose: but yet let it bee so that some can doe this, they can teach as they saie in some measure: thei can Catechise, and ay

the groundes of Religion, yet this will not serue the turne, there must bee building after the foundation, there must be a leading forward to perfection. The Lord in building the material Tabernacle, did choose men of singuler wisedome, and vnderstanding, and will he be content, with euery drudge and bungler in the building and erecting of his spirituall Tabernacle? But herein chiefly haue some gathered offence and grief, because I haue said in this place before, and also other where, that suche Ministers haue no right to administer the Sacramentes.

This seemeth a straunge and hard doctrine, yea, some are not ashamed to count it erronious and hereticall, if I would stande vpō the authoritie of men, I could alledge for the confirmation of the very wordes whiche I haue spoken, the iudgement of those which by common consent of all true Christians are receiued and allowed, as the best, most learned and most pure Diuines that euer were since the time of the Apostles, but this I hope shal not neede: for if of necessitie euery Minister ought to preache, or if all the former argu-

argumentes wil serue to proue this, then
also that other doctrine, how straunge
and obscurde soeuer some count it, I must
I saie needes necessarily and consequent-
ly followe, none ought of right to deale
with the Lordes Sacramentes but his
Ministers. Christ requireth of him that
Baptiseth, that he teach: saying, *Go teach*
Math.28.19. *and Baptise*: No Teacher, no Baptiser,
that which God hath ioyned together, let
1.Cor.11.26. no man put asunder. Sainct Paule speaking of the Lordes Supper: *As often* saieth he, *as ye shall eate this breade, and drinke this cupp, ye shew the Lordes death till he come.* If the people at the receiuing of the Sacrament, ought to haue an effectuall and thankfull remembraunce of the death of Christ, it must needes follow that the Minister is bound, sufficiently to instruct them in the same. If any will say that this done by the dumbe Minister in reading the wordes of the institution, he preacheth, he sheweth and publisheth Iesus Christ crucified, so may I say that he or any other doth the same, and that more effectually, if they doe but saie their beleefe openly before the Congregation,

but

but we speake of a singular, of an effectuall, of an excellent and liuely shewing of his death, which is by preaching. The Apostle speaking to the Galatians saieth, *That Iesus Christ was described in their sight, and among them crucified.* His meaning is that Christe was so liuely preached to them, as his liuely Image was set before their eyes, or els had been crucified amongst them. This is the power of preaching, this is the duetie of the Minister, plainly and effectually to discribe and set forth the merite of Christ his Passion, so that it maie bee seen as it were before the eyes. Gala.3.1.

The first Minister of Baptisme Iohn the Baptist was a Preacher, he ioyned Preaching and Baptisme together, and in no doubt the Lorde would leaue to his Churche an example and patterne, and a forme of the right ministration of the Sacramentes. Christ although there were sundrie causes why he would not Baptise, yet he ministred the Supper to his Apostles, but Christ was a Preacher, yea he preached them of his death before Matth.3. Mark.1.38. Matth.26.20.

fore that first ministration and institution of that Sacrament, leauing vs an example to doe the like.

Act 2.38. Act 8.12.38. Act. 10.34. Act 20.7. The Apostles ministred the Sacramentes but they all preached, yea, the Euangelist *Luke* in the storie of the *Actes*, setteth Preaching alwaies before the ministration of the Sacramentes. Iohn the Baptist, Christ, the Apostles and Primatiue Church are the best examples that I knowe, and best worthie to bee followed.

Consider further I beseeche you, the greate inconueniences which followe in these places where the worde is not preached, the people are still in ignorance and blindnesse, and kept still in their olde and Popishe errors, receiued from their forefathers, they know not the vse of the Sacramentes, or to what ende they serue, they holde still their Papisticall transubstantiation: some saie, they receiue their maker: other saie, they neuer heard what a Sacrament meant: some saie they doe it in a goood intent, and yet they knowe not their owne intent: other say thei hope that they receiue it as others doe: fewe make any conscience with knowledge,

feare

feare and reuerence to prepare themselues. The greatest cause of this, is lack of Preaching, and in deede how can their greate ignorannce be taken awaie, how can their olde superstitious errors bee effectually confuted, but by the continuall and pure preaching of the worde? And is it not then most fitt and conuenient, when the Sacrament is to be ministred: but we are so farre from hauing any vsuall preaching before the Sacrament, that be many thousandes whiche neuer heard any preaching at al of the Sacramentes in al their life, they haue liued these 25. yeares in a Christian land vnder the Gospel, and yet they haue profited no further: and if they should liue still dubble and triple the same yeares, they should bee neuer a whit the better, except they had better Ministers, *Woe be to me if I preach not the Gospell*. Learne one thing further before I goe to the nert parte of my Text, if there depende a woe ouer the Minister if he preache not the same, woe is also against the people if they heare not, and obey not the worde preached: *Woe Chorazin: woe* Math. 11. 21.

Bethsaida, woe Capernaum, wo to these Countries, Cities, Townes and People, which neglect and contemne the word preached, it shall be easier for the lande of Sodome and Gomorrha in the daie of Judgement, then for suche a people. The same God, the same worde whiche requireth preaching of the Minister, requireth also hearing and obedience of the people.

Ihon. 8.47. *He that is of God heareth Gods word, and therefore doe ye not heare it because ye are*

Ihon. 10.27. *not of GOD. My Sheepe* (saieth Christ) *heare my voyce.* And to the true Minister

Luke. 10.16. it is said, *He that heareth you heareth me, and he that dispiseth you, dispiseth me, and he that dispiseth me dispiseth him that sent*

Ihon. 13.20. *me.* And againe, *Verely verely I saie vnto you, if I send any, he that receiueth him receiueth me. Wherefore we ought diligently*

Heb. 2. *to giue heede to the things which we haue heard, leaste at any time we should let them slippe. For if the worde spoken by Angels was stedfaste, and euery transgression and disobedience receiued a iuste recompence of reward, how shall we escape, if we neglect so greate saluation, which at the first began*

to

to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him, GOD bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and giftes of the holy Ghost, according to his owne will? Woe then vnto all Papistes, Infidells, Atheistes, Hypocrites, ignorant and carnall men, for none of these in truth doe make account of the Gospell.

And now let vs come to the third parte of our Text, wherein is sett downe what euery Minister ought to preache, namely the Gospell. They are not bounde to deliuer the Counselles of men, the Traditions of the Fathers, the Statutes of earthly Princes, or the authoritie of mortall men: but as they are the seruauntes of Jesus Christ, Prince of all Princes, so are they bounde onely to preache his Gospell. The true Prophetes neuer speake of them selues to the people, but as they receiued warning from the Lorde. They had no authoritie to speake their owne words, nor the words of any mortal man. The Apostles might not teach their own

The third parte. Ierem. 1. Ezec. 3.

Math.28.20. doctrine, but onely that whiche they haue receiued from their Maister, who enioyneth them to teache all thinges what soeuer he had commaunded them: *Goe* (saieth he) *and preache the Gospell*. The holy Apostle writing to the Corinthians, auoucheth that he receiued of the Lorde, that which he deliuered to them, whereby wee maie see all these Teachers confuted, which stande vpon the authoritie of men, whiche adde or diminishe any thing from the Scriptures, whiche ioyne their owne fantasies and the traditions of men, with the holy pure and perfect worde of God: Woe be to those sonnes of vanities for in deede they preache not the Gospell, they preache not Christ but themselues. They deface and weaken the authoritie of the holy Scriptures: *The lawe of GOD is a perfect lawe conuerting soules. The Scripture is able to make the man of God absolute and perfect to all good workes*. The Lord saith by his Prophet: *He that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully: and what is the chaffe to the wheate,*

Marc.16.
1.Cor.11.23.
1.Cor.15.3.
Psalm.19.
2.Tim.3.
Ierem.23.28.

wheate, ſaith the Lorde? Is not my worde euen like a fire, ſaieth the Lorde, and like a hammer that breaketh the ſtone? Our Sautour in the Goſpel ſpeaketh againſt ſuch teachers: ſaying, *In vaine they worſhippe me, teaching the doctrine and preceptes of men.* Let vs remēber that which is ſpoken in the laſt Chapter of the Reuelation. *I proteſt vnto euery man that heareth the propheſie of this booke, if any man add vnto theſe thinges, God ſhall add vnto him the plagues, that are written in this booke. And if any man ſhall diminiſhe of the wordes of this propheſie, God ſhall take awaie his parte out of the booke of life, and out of the holy Cittie, and from theſe thinges which are written in this booke.* Woe be to them which preache and yet preach not the Goſpell. But that we may know the better howe the Goſpell ſhould bee preached, let vs conſider a little what it is, and what it containeth. The Euangeliſtes call it the Goſpell of the Kingdome. Sainct Paule accounpteth it that whiche was promiſed before by the Prophetes in the holie Scriptures con-

Mark 7.9.

Reue.22.18.

Rom.1.2.

cerning Jesus Christe our Lorde: And
2.Cor.5.18. in the same Chapter he saieth, *It is the power of GOD vnto saluation to euery one that beleeueth*. And in an other place he calleth it the worde and ministrie of Re-
Reue.1.2. conciliation. Sainct Iohn calleth it the testimonie of Jesus Christ. From these and suche like places maie bee easily gathered a full definition of the Gospell, whiche I leaue to your godly consideration: Onely this I adde, that vnder the voyce of the Gospell, is comprehended the whole historie of Jesus Christ in the flesshe, and also the fruite and vse of the same Historie. As touchyng the first,
Luke.24.46. namely the historie of Christe, it is sommarily comprehended vnder his Passion and Resurrection: the vse and ende of all is, that wee should haue repentaunce and remission of sinnes in his name, and this doeth Christe himselfe witnesse, when as he saied to his Apostles after his Resurrection: *Thus it is written and thus it behooued Christ to suffer, and to rise againe from the dead the third daie, and that repentance and remission of sinnes should bee*

prea-

preached in his name among all Nations. To this agreeth the holy Apostle Saint Peter, when as he saieth with other the Apostles, to the Counsel and chief Priestes. *The God of our Fathers hath raised vp Iesus, whom ye slue, and hanged on a tree. Him hath God lift vp with his right hande, to bee a Prince and a Sauiour, to giue repentaunce vnto Israell, and forgiuenesse of sinnes.* By this wee maie see how the Gospell must bee preached, the people must bee taught what Christe hath done for them. The whole Storie of his Incarnation, Conception, Birth, Sufferinges, Resurrection and Assention, these thinges I saie must bee often tymes and effectually preached to the people, as they are set downe by the holy Euangelistes and Apostles: But yet this is not enough to shewe what Christ hath done, to rehearse the Storie of his Incarnation, but also the Minister must bee carefull to preache the vse, the ende and fruite of the same Storie: whiche is, that the people maie repent, bee tourned vnfainedly vnto God, and so by faith made Act. 5. 30.

pertakers of remission of sinnes through Jesus Christe. Repentaunce is a true tournyng to GOD, a chaungyng of the outwarde and inwarde man, a dying to sinne, a liuing to righteousnesse, and a mendement of the whole life: which this doctrine wee must beginne, this we must first of all and chiefly vrge: This is that doctrine chiefly and most of all preached by the holy Prophetes: This is the common and vsuall voyce, *O Israell returne to the Lorde*. Iohn the Baptist the Messenger, and also Jesus Christe his Maister, they crye both of them: *Repent for the kingdome of Heauen is at hande*. The Apostles also euery where exhorte men to repentaunce to amendement of life, to mortification and regeneration. This is an vsuall doctrine in all their Epistles. Now, they can neuer truly repent which knowe not the greatnesse of their sinnes and the punishment due to them. And how shall they knowe this, except their sinnes bee reproued and laied open by preaching the lawe of GOD, for by the lawe commeth the knowledge of sinne: so

Ierem.4.1.
Ezec.18.1.
Hose.14.1.
Math.3.2.
Math.4.17.
Rom.3.2.
Rom.7.7.

so that the doctrine of the lawe must not bee seperated from the preaching of the Gospell, for it is a Schoolemaister to bring vs to Christ. This then is necessarily required of euery Minister, freely and boldly to reproue sinne in all states and degrees whatsoeuer. This is it that the Lorde saieth to his Prophete. *Crye aloude, spare not, lift vp thy voyce like a Trumpet, and shew my people their transgressions, and to the house of Iacob their sinnes.* Our Sauiour Christ accounteth it as an office & duetie of the holy Ghost, to reproue the worlde of sinne. And in deede there is no doctrine more necessarie for this age, wherein wee liue, although fewe can away it, but crie out against such as preache it. And as in other places, so in this place heretofore I haue had proofe in this matter. For vpon iust occasion noting the certaintie of Gods iugements and condemnation of the wicked, I finde then that the impenitent and suche as continue in their sinnes could not bee saued, God could not forgiue them, here vpon some haue sayd and doe

Isai. 58. 1.

Ihon. 16. 8.

doe say still of mee, that I preached, that God could not forgiue sinnes. I saide, and I say agayne, the Loyde is as true in his iustice, as in his mercie. Christ saieth, except ye amend, ye shall all perish: and againe, he that beleeueth not is damned. Saint Paul sayth, no whoremonger, nor adulterer, no vnrighteous or vncleane persone shall inherite the kingdome of Heauen. This is asmuche as I saied, and in effect all that I saide, woe bee to me if I preache not the Gospell.

Now Repentaunce is a parte of the Gospell, and that wee maie repent, it is needfull to know our sinnes, and as the sinnes of all men must bee reproued, and the iudgementes of GOD threatened against them, so especially the sinnes of publique persones as Magistrates and Ministers: And if this in no case will bee borne, but he that doth it, is straight way blamed, alas, what shall wee doe? If wee speake against the people, they are greeued, they saie we deale hardly with them, but looke not to our selues or to the higher powers. If wee deale against

Gentle-

Gentlemen and greate men, wee are hated, euill spoken of and abused: If wee speake against the ignorant and carelesse Ministers, they are also offended, and saye wee lacke discretion, charitie and modestie. Thus daungerous a thing it is to preache the Gospell, yea euen amongst them that glorie in the Gospell, so that as our state standeth it mate bee saied cleane contrarie to the saying of the Apostle in this place: Woe to them that preache the Gospell: and happie are they which preache not the Gospell, and they are coumpted wisest whiche either holde their peace, or els meddle not with this parte of the Gospell. But the faithfull Minister how soeuer he seeme to be discouraged by suche wicked and vnthankfull dealinges of the worlde, yet he is to comforte himself in the Lorde, and to feare GOD more then men: It is farre better to discharge our duetie faithfully with a good conscience, although wee procure displeasure of men, then by leauing our duetie vndone, or by doyng the Lordes worke negligently

and

and vnfaithfully to procure the displeasure and heauie curse of God.

The holie Apostle hath spoken it, woe bee to me if I preache not the Gospell: And to aunswere them somewhat which blame vs for dealing so hardly and openly against the sinnes of the Ministers. Is it not a parte of discretion to reproue their sinnes whiche doe most hurte, and are the causes of many other sinnes: this is that discretion whiche was vsed by the holy Prophetes euery where: They crie out against the negligence of the Priestes, against their ignorance, carelesnesse, and leude conuersation. Amongst many and infinite places, I referre you that one place in the Prophet Malachie, who dealeth so hardly and particularly with the Priests, as though all sinne had been in them. No doubt there were many sinnes amongst the people, and yet in all his Prophesie, he seemeth to deale specially almost onely against the Priestes, being in deede the causes and the authors of the sinnes of the people: yea, and these were suche Priestes, as were ordei-

ned

ned of GOD, as were the successors of Aaron, and the types of Jesus Christe, and yet are so sharply and publiquely reproued by the Prophet. This discretion was vsed by Christ himself. How often times together doeth he pronounce woe against the Scribes and Pharises, calling them Hypocrites, fooles, blind guides, Serpentes, and generation of Vypers: yea, how often times doeth he most sharply and openly rebuke his owne Apostles. *Perceiue ye not yet* (saieth he) *neither vnderstand, haue you your hartes yet hardened? haue you eyes and see not, haue ye eares and heare not, and doe ye not remember?* Are not these my brethren very hard wordes, and suche wordes as are vsed in the Scriptures against the very reprobate, and yet the Lorde Jesus vseth them against his owne Apostles. In an other place he reproueth them for their vnbeleefe and hardnesse of harte. How sharply doeth the Apostle deale in all his Epistles against false Apostles: Nay, did he not repoue openly to his face, Peter the Apostle, and his fellowe minister, because

Math. 23. 13.

Marc. 8. 17.

Marc. 16. 14.

Gala. 2. 11.

becauſe he went not the right waie to the truthe of the Goſpell: So that it is not onely lawfull, but alſo neceſſarie, that the ſinnes of all ſtates, and ſpecially of the greateſt, and of the Miniſters bee ſharply and openly reproued. The holy Apoſtle ſaieth, *Them that ſinne openly, rebuke openly, that the reſt alſo maie feare*. But are not the ſinnes of our Miniſters open? Is not their ignorance apparant? Is not their idleneſſe and careleſneſſe knowne? Doeth not the common ſorte of people ſee it? And are not ſome of them faine to ſeeke for inſtruction in other places? Doe not many complaine of the liues of the Miniſters? Doe they not ſaye commonly of them, they ſpeake well and doe euill? They bee as couetous as others, they haue neuer enough, doe not the people ſee this and a greate deale more? Are not theſe open offenders? Doeth not duetie, diſcretion and charitie binde the Preacher, if he will faithfully preache the Goſpell, to reproue them ſeuerally whiche giue cauſe of ſuche offences? The Apoſtle v-

ſeth

feth this modestie against himself, *Woe be to me if I preach not the Gospell:* which woe signifieth no light, small or easie matter, but greeuous curse of GOD in this life, and that fearefull condemnation in the life to come. Can they bee too sharpely reproued, or can any speeches bee too harde for them, whiche are ignorant and careleſſe in ſo greate a light of the Goſpell, after ſo long profeſſion, whiche ſhoulde bee guides to others, whiche haue ſo many excellent meanes, ſo greate helpes of knowledge, offered to them by the Lorde, in theſe dayes whiche we liue in? Can they bee too muche or to often ſpoken againſt, which are ignorant, and will bee ignorant, whiche miſlike thoſe that reproue them, whiche hate all that are not like themſelues, whiche ſeeke to deface the painefull Miniſter, yea, & ſtande in defence of their owne wickednesſe? Is not this to binde ſinne together with Cart-ropes? Sinne not twiſe, ſaieth the wiſe man, for one ſinne ſhall not be vnpuniſhed, & therefore take

take heede in tyme and amende, or els you perish: Say what you will, thinke what you will, the Lorde is my witnesse I speake the truthe. I knowe I might bee better thought of to passe ouer suche matters, but woe bee to mee if I preache not the Gospell. But it may bee yet that some will saye although this bee true that you haue spoken, yet all truthe is not to bee spoken at all times, in all places, and to all persones. The Minister must cut the word of GOD aright: like a wise Steward, he must giue meate in due season. To these men I aunswer, that no necessarie truthe is to bee hidden from the Churche of GOD. And to speake more fully and directly to the purpose, as touchyng this matter of the necessitie of preachyng, of the miserable estate of them that be with out it, and of suche Ministers as preathe not, this matter I say in my conscience, with wisdome and discretion may be spoken priuately or openly, where soeuer, when soeuer, and before whom soeuer, there is no

place

place, but it hath need of this doctrin, no time but it requireth it, no persons that it is not meet for. It is most fit and conuenient, most profitable and necessarye for all states and degrees of men, high and low, rich and poore, strong and weake, learned and vnlearned, Princes, Nobles, Bishops, Preachers, dumbe Ministers and people, all haue need of this doctrine. They which haue knowledge, haue need of it, that they may know what they haue beene, that they maye see what they are, & be thankfull to God. The ignorant sort haue need of this doctrine, that they may feel their miserable estate, and so seek for help and remedy. Princes, Nobles and gentlemen, haue neede of this doctrine, and it is fit and necessary to be preached before them, that knowing the necessity and worthines of preaching, they may be more carefull and liberall to maintaine it, and with better conscience bestow their liuinges. The learned Bishops haue neede of this doctrine, it is chiefly to be vrged before

them, and they are continually to remember it, least they lay hands rashly on any man, and so be partakers of other mens sins. The wise and Godly Preachers haue neede of this doctrine, that they may be comforted and stirred vp to greater zeal and trauail: ignorant ministers haue need of this doctrine, that they may see the damnable state they stande in, and so either amende if it will be, or els giue thē selues to some other calling, more fit and profitable for them. Let this doctrine be stayed: Let men be perswaded, as they are of them selues that they are in good state without the word preached, that bare reading will serue the tourne, the people ware carelesse, and make no account of preaching. For they thinke they are wel inough, and best of al without it, the people of God shal lack their strēgthening, their growing in faith and knowledge, Princes and Gentlemen wil make no account (as they do but little already) how, or on whom they bestow their liuinges. The preachers shal

shal be nothing set by, the Idol ministers encouraged: ẏ famous vniuersities decaied & ouerthrown: & in a word ẏ concealing, hindring, & withstãding this doctrine, is the next way to cast down al religion & learning: to bring princes, nobles, rich & poore, ministers & people, to hipocrisie and Atheisme. The lord therfore open ẏ mouthes of his faithful ministers, to ẏ dayly vrging of this so necessary a doctrine, ẏ the prince may be strengthened, the Nobles stirred vp, all good ministers encouraged, the poore people instructed, ignorance & idolatry defaced, religion and knowledge of God, may flowe throughout the whol land, that at ẏ length, al ignorãt & careles ministers may be ashamed, & euery congregatiõ may haue a faithful, seuerall, & a resident Pastor. Thus we haue seene at large, ẏ whosoeuer wil preach ẏ Gospel faithfully and profitably, he must first of all, & chiefly, vrge the doctrine of repentaunce, which men can neuer haue, before they know their sins by the law of God, and therefore the sins

of all men muste be throughly and sharply reprowed, and chiefly the sins of them which do most hurt, and give greatest occasion of offence: as the sin of the magistrate and the minister. Now indeed to repentance, ther must be joyned also the doctrine of remission of sinnes through Christ. But this belongeth onely to them that repent, that are humbled and cast down, that feele in their conscience the torment of sinne and condemnation, to such belongeth remission of sinnes, to such it is to be offered and preached, but it doth not appertaine to ignorant and senceleste men, to hipocrites, infidels, Atheistes, Justiciaries, prophane and carnall men, these haue nothing to do with the doctrine of remission of sins.

And because this age is altoget her secure and careleste, ful of iniquitie, of ignorance, disobediente, unthankfulneste, and contempt of the worde, it is unworthie of the doctrine of mercie, and remission of sinnes, so much the more unworthy, as the benefites of God in so great measure, and so long

a time haue beene receiued without any profit at all, so that in many ther is nothing stil, but ignorance and Idolatry, in others lesse zeal and religion, lesse godlinesse of life then was in them many yeares agoe: and are these men worthy of mercy? Is remission of sins to be preached and offered to them, nay the former doctrin of repentaunce, of the lawe of reprouing sinne, of denouncing the iudgements of God against all states and degrees. This part of the Gospell, I say is most fit and needful for such an age. And *woe be to vs, if we preach not the Gospell.*

Consider also, I beseech you here before we goe to an ende, the excellency and worthinesse of the preaching of the gospel. It is smal accounted of in the worlde, it is thought a vile and a simple office, it is contemned and dispised of the most part: But if these men knew the sweet and excellent things contained and offered in the Gospell, which is the matter of preachiug, they woulde also know the worthinesse of

this so high a calling, & that the excellency therof may more clearly appeare, let vs adde some further proofe of this matter. And first remember, that this calling of the ministery & preaching of ỳ word, is no deuise of any mortall man, but the ordinance of the liuing God. It was he ỳ ordayned *Moses* & the prophets. *The prophesy came not in the old time by the will of man, but holy men of God spake as they were moued by the holy Ghoste.* The Lorde Iesus himself, called, appointed, & sent forth into ỳ world his Apostles to preach ỳ gospell: It is the holy ghost, which ordaineth faythfull ouerseers to feede the Church of God. It is Christe also at this day, which appointeth pastors and teachers, for the gathering together of his saints. It must nedes be a worthy and an honourable calling, which hath so worthy authors, euen God him self, his sonne Christ Iesus, & the holy ghost: yea, and not only so, but as worthy haue exercised & practised this calling. The first preacher ỳ euer was in the world was God him

2. Peter. 1.

Mark. 3. 13.

Acts 20.

Ephe. 4.

selfe,

selfe, he preached to *Adam* in paradise that comfortable Gospel, the seed of ỳ woman, shall destroy the Serpentes head. After that he stirred vp *Noe*, & *Lot*, *Moses* and the prophetes, men of singular credite and authoritie. Nay what shal I speake of *Dauid* and *Solomon*, of the which, the one was a most victorious prince, and the other most wealthy, & yet they haue gotten more glory and credite, by their doctrines and instructions, then by all their riches and triumphes. These are gone and they are gone, but their good counsel, their prouerbes, their Psalmes, & Preachings, remaine and abide for euer for their euerlasting memory, to the glory of God, and dayly profite of his church. The first minister & preacher of the new Testament, was *Iohn* the Baptist, of whom Christ our Sauiour saith, there was not a greater Prophet amongst womens children. Nay Christ himselfe was also a preacher of the gospel, & witnesseth that he came into the world euen to that purpose. After him ỳ Apostles also were Mark. 2.

sent into the worlde, euen to this ende. Seing then that God him selfe, & his sonne Christe Iesus, haue vouchsafed to preach the worde, seeing so famous men as the Prophetes and Apostles were ordayned to this purpose, it muste needes followe that the office of preaching is moste famous, worthy and excellent. The worthinesse also of our calling moste euidently appeareth in the worthinesse and price of the things committed vnto vs, which is the people of God, the Churche of Christ, his dear spouse, the very price of his bloude: If so great thinges bee committed to vs. If the Lorde put vs in truste with so deare and precious thinges, our calling muste needes bee worthy and notable. Remember the notable effect and fruite of this calling, the winning of soules, the conuersion and saluation of the faithful.

1.Cor.1. It pleased God by the foolishnesse of preaching to saue them that beleeue. And further, the worthy matter of preaching, is both here and other where set downe, namely the gospell,

the

the worde of reconciliation, the worde of grace, the good newes and glad tidinges of saluation, the testimony of Iesus Christ, repentance and remission of sinnes. O that al men woulde consider this, that the glory of Gods ministery might appeare. If Princes noble men, and Patrons, would remember this, they would haue more care & conscience in destroying their liuinges, and in defending the good ministers. *Pharaoh*, king of *Egipt* in the time of famine, had such a care to prouide for his idolatrous priests, ꝙ hee would not suffer thē to sel their land, but gaue thē a sufficient ordinary to liue vpō. This example of an idolater in prouiding for idolatrous priestes shal condemn many christian gentlemē, which haue a great deal lesse care for true & Christian ministers, which are so farre from adding any thing of their owne to their maintainaunce, ꝙ rather daily by deceite or violence, they take that from the Minister, which long agoe was giuen by others. Let the papist, the Atheist and

Gen. 47.22.

hypo-

hipocrite remember and consider the worthy calling of the minister, that laying aside all contempt, skoffing, disdaine and railing, they mighte in heart, reuerence and honor the Lords ordinance, & let al people remember this that they may chearfully yeelde honor obedience, reuerence and maintainance to the faithful minister, remember that his calling is of the Lorde, that he hath to deal with your soules, that his purpose is to win you to the Lord, that he preacheth no lesse a thing then the holy gospell of Iesus Christ. Now these things rightly considered, is he not worthy to be obeied and maintained. *Howe beautifull are the feete of them, that bring the glad tidinges of peace*: And reade al which is gone before in the chapter, that you may know that hee which preacheth the gospel, by right and equity ought to live of the Gospel. Let al good Ministers remember this for their comfort, and instruction, that howsoeuer the world thinke of them, they haue a worthye and highe calling,

Rom. 10.

and

and let the not faint, but make their ministery fully known, and end their course with ioy: and let al ignorant and careleſſe ministers, especially remember this doctrine, that so they may either amend, or else come to shame & confusion. If the Lord be the authour of the ministery, the soules of the people are committed to vs: If the effect of our calling be to saue the soules of the people: if wee haue to deal with the gospell of Christ: If so famous & notable men haue alwayes beene in this calling, what a man ought a minister to be? what care? what conscience? what knowledge? what zeale & holy conuersation is required at his handes? You may see & witnesse with me, I speake nothing to the defacing and discredite of the minister of God, but rather to his great credite and glory: his calling is most worthy and honourable, hee is worthy of double honour, he is to bee obeied & sufficiently maintained, hee is the steward of the Lords house, and the messenger of the Lorde of hostes.

But

But as the faythfull minister is to haue his credit and commendation, so the ignorant and careless sort, as we haue sufficiently already proued, are to be rail vpon & defaced, because by their ignorance, idlenes and lewde conuersation, they greatly dishonour the Lord, and deface his glory. I conclude and end with the holy Apostle: *I beseech you brethren, that you know them which labor among you, & are ouer you in the Lord, and admonish you, that you haue them in singular loue for their worke sake.* By the which place, we see that such as labor not, admonish not, and work not (such I say) are not worthy of any loue or honor, but rather to be thrust out and banished, as vnprofitable members out of ỳ Church of God. The which ỳ Lord of the haruest, graunt for his tender mercies, in Iesus Christe. Amen.

FINIS.